

Every Man's Duty,

A N D

The Godly Man's Practice:

O R,

Exhortations to Love God.

Drawn from the Confide-

ration of his great goodness towards
us, and the many mercies, favours, and
benefits, which we daily receive at his
hands.

Which may stir up every one to the great-
est measure of thankfulness, and per-
swade us all to live unto Gods Glory.

very profitable for these times wherein
Iniquity doth abound, and the Love
of many waketh Cold.

London, Printed for *W. Thackeray*, at the
the *Angel in Duck-Lane*, 1673.

Every Man's Duty

AND

The Godly Man's Privilege

Exhortations to Love God

Drawn from the Confession

of his great Goodness to
us, and the many mercies, favours,
and kindnesses, which we daily receive of him

with many (as every one to his capacity)
of the multitude of thankfulness, and praise
which we all to the living God owe

is profitable for the times when
our hearts are drawn out, and the Love
of many washed Gold

Printed for W. B. in the Year 1651

Every Man's Duty,

AND

The Godly Man's Practice:

OR,

Exhortations to Love

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As great favours bestowed upon a Person of an Ingenious disposition, are as so many Cords to draw his Affections towards the Benefactor, so the consideration of those unspeakable Mercies and Benefits which we have received from

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God is the strongest Motive to stir up our hearts unto thankfulness, and to knit our hearts unto the Lord in the inseparable bands of Love. Now to the end that all which read or hear this Book, may know how much they stand engaged unto God, I shall give you a taste of his goodness, let you see what he hath done for us, as in the first place he gave us our selves, and all the Creatures to be our servants, you he created us after his own Image, in Righteousness and Holiness, and in perfect knowledge of the Truth, with a power to stand, and for ever to continue in a most blessed and happy condition, and this deserves all possible thankfulness, but this was nothing in comparison, for when we were in a sad condition, when we had forfeited all this and our selves, when by sin we had turned the Image of God into the Image of Satan, and wilfully plunged our Souls and Bodies into eternal Torments, when we were become his enemies, mortally hating him, and to our utmost, fighting against him, and taking part with his enemies Sin and Satan, not having the least thought or desire of reconcellment, but a perverſe and obſti-

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ate will to resist all means thereunto,
he did redeem us, not only without ask-
ing, but even against our wills, so make-
ing of us (his cursed Enemies) servants
of servants, Sons of Sons, Heirs and
Cob heirs with Christ; here was a fathom-
less depth, a wonder beyond all wonders.
But that we may the better consider
what an alms our Good God gave us when
he gave us his Son, observe that when
either Heaven nor Earth could have
yielded any satisfactory thing besides
Christ; that could have satisfied Gods
justice, and merited heaven for us, then
God in his infinite wisdom and goodness
did not onely find out a way to satisfie
his justice and the Law, but gave us his
Son, his only beloved Son out of his bo-
some; and his Son gave himself to dye
the most Shameful, Painful, and Cursed
death of the Cross to redeem us: That
whosoever believeth in him should not
perish, but have everlasting Life, John
3. 16. The very thought of which death
when he came to it, together with the
Weight and burthen of our Sins, put him
into such an Agony in the Garden, that it
made him to sweat even Drops of Blood.

Richd. Hooker

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a mercy bestowed, and a way found out,
may astonish all the Sons of Men, and
Angels in Heauen, wherefore wonder at
this ye that wonder at nothing, that the
Lord should come with such a price to re-
deem our worse then lost souls, and to
bring Salvation unto us, even against
our Wills. The Lord Jesus being rich
for our sakes became poor, that we through
his poverty might be made rich. 2 Cor.
8.9. When the eternal God would die that
we might not Dye Eternally, and that
which is further considerable, it cost God
more to redeem the World then to make
it. In the creation he gave us our selves,
but in the redemption he gides us him-
self, the creation of all things cost him but
six days to finish it, the Redemption of
Man cost him three and thirty years: in
the creation of the world, he did but only
speak the word. In the Redemption of
Man, he both Spake, and Wept, and
Sweat, and Bled, and dyed; yea the sav-
ing of one Soul is more and greater then
the making of the whole world, but fur-
ther to illustrate this Love, consider that
Salvation stands in two things.

First,

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First, In freedom and Deliverance
from Hell.

Secondly, In the possession of Heauen
and eternal life.

Christ by his Death merits the first
for us.

And by his Obedience, fulfilling the
Law, Merits the Second.

O! who can express how great a Mercy
it is to be delivered from Hell, where we
should for ever have lain in fire and
Brimstone, kept in the highest flame,
by the Unquenchable Wrath of God,
where there is nothing but Dark-
ness and Horror, wailing and wringing
of hands, desperate yellings and gnashing
of Teeth. There shall be Punishment
without pity; Misery, without any mer-
cy; sorrow, without succour; crying with-
out Comfort, Malice without Measure;
Torment without ease, where the wrath
of God shall seize mens souls and bodies,
as the flames of fire doth in the Lump of
Pitch and brimstone, in which flame they
shall

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shall ever be burning and never consumed, ever dying, and never dead, ever roaring in the pangs of death, and never rid of those pangs, so y after they have endured them, so many thousand years, as there are blades of Grass on the Earth, or sands in the Sea, they shall be no nearer the end of their Torments then they were the very first day that they were cast in to them, yea so far are they from ending, that they are ever beginning. It were Misery enough to have the Headach Toothach Tholick Gout, burning in the fire, or if there be any thing more grievous, yet should all these and many more meet together in one man at one instant, they would come infinitely short of the pains of Hell, yea they would be but as stinging of Ants to the Lashes of those Scorpions, but as drops to those Vials of Wrath, as Sparks to that flame, the Furnace of Babel was but a fleabiting to this tormenting Tophet prepared of old, so that it were happy for reprobate Spirits if they were no worse then Loads of Serpents, as consider if a dark dungeon here be so loathsome, what is that Dungeon of eternal, of utter Darkness? if natural

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tural fire be so terrible, what is Hell fire where both Soul and Body shall fry in everlasting flames, and continually be tormented by infernal fiends, whose society alone would be sufficiently frightful? These things deeply weighed, O how would it heighten our love to God and to Christ, who might have left us in our wretched estate to have undergone much more then is here spoken of. But blessed be his Name who hath delivered our Souls from the pit of destruction, and not only so but hath reinstated us again into Gods favour, and prepared Mansions of Glory for us in the Kingdome of Heaven, where we shall see the Blessed face of God, which is the Glory of all sights; the sight of all glory: there shall all tears be wiped from our Eyes, there shall be no pain nor complaint, no Hunger, Thirst, Wearisomness, or Temptation to disquiet us, there is no death nor dearth, no misery nor sickness, but joys and pleasures; never ebbing, but ever flowing to all contentment. There, O there, one day is better then a thousand, there is rest from our labours, peace from our enemies, freedom from our Sins. what

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what pleasure shall we take in the company of Saints and Angels, in whom there is nothing, but what is amiable, comfortable, and delectable? There is all things that we can desire, Beauty, Riches, Honour, Pleasure, long life, or whatever else can be named, no place so glorious by creation, so beautiful with decoration, so rich in possession, so comfortable for Habitation, no so durable for lasting, there are no estates, but inheritances, no inheritances but kingdoms, no Houses but palaces, no Meals but feasts, no noise but Musick, no Rods but Scepters, no Garments but Robes, no Seats but Thrones, no Coverings for the Head but Crowns: there we shall rejoyce for the pleasantness of the place we possess, for the glory of our Souls and Bodies, which we have put on for \S World, which we have overcome, for Hell which we have escaped, for the joys of heaven which we have attained unto, we shall have joy abode us, by the Beatifical Vision and Sight of God, joy within us by the peace of Conscience, even the joy of the Holy Ghost, and joy round about us by the blessed Company and Fellowship of our Associates.

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clates the Holy Saints and Angels: Oh! the multitude and fullness of these joys, so many that only God can number them, so great that he onely can estimate them, of such rarity and perfection, that this World hath nothing comparable unto them: Oh! the Transcendency of that Paradise of Pleasure, where is joy without Heaviness, Blessedness without Misery, light without darkness, health without Sicknes, Abundance without Want, Ease without Labour, Liberty without Restraint, Security without fear, Eyes without Tears, hearts without sorrow, Souls without Sin; where shall be no evil heard of to affright us, nor good wanting to cheer us, for we shall have what we can desire, and we shall desire nothing but what is good. Here we have knowledge mixed with Ignorance, faith mixed with doubting, peace with Trouble, but then we shall know God, even as we our selves are known of him, then shall faith be swallowed up in fruition, and then shall we have peace, even shall without want, pure without mixture, and perpetual without all fear of forgoing.

What

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What shall I say? God of his goodnes hath bestowed so many, and so great mercies upon us, that it is not possible to express his bounty therein, for if we look inward we find our creatours merits, if we look upwards, his Mercy reacheth up into the Heavens, if Downwards, the Earth is full of his goodnes, and so is the broad Sea, if we look about us, what is it that he hath not given us? Air to breathe in, fire to warm us, water to cleanse and cool us, Cloaths to cover us, food to nourish us, Fruits to refresh us, yea delights to please us, Beasts to serve us, Angels to attend us, Heaven to receive us, and which is above all, himself, and his own Son to be enjoyed of us, so that whithersoever we turn our Eyes, we cannot look besides his Bounty, yea we can scarce think of any thing more to pray for, but that he would continue those Blessings which he hath bestowed on us already, yet we covet still as though we had nothing, & live as if we knew nothing of his Beneficence, we are bound to praise him above any Nation whatsoever, for what Nation under Heaven enjoys so much light,

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light, and so many Blessings as we? God might have said before we were formed, let them be Louts, Monsters, Infidels, Beggars, Bond-slaves, Idiots, or Mad-men, so long as they live, and after that, cast away for ever and ever. But he hath made us to the best likeness, and nursed us in the best Religion, and placed us in the best Land, and appointed us to the best and only Inheritance, even to remain with him in Bliss for ever: Yea thousands would think themselves happy if they had but a peice of our Happinesse, for whereas some Bleed, we sleep in safety, others Beg, we abound, others starve, we are full fed, others grope in the dark, our Sun still shines, we have Eyes, Ears, Tongues, Feet, Hands, Health, Liberty, Reason, others are Blind, Deaf, Dumb, Sick, Maimed, Imprisoned, Distressed, and the like, yea God hath removed so many evils from us, and conferred so many good things upon us that they are beyond thought and imagination, for if all the World were turned into a book, and all the Angels deputed writers therein, they could not set down all the good which Gods Love in Christ hath done us. for
those

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those millions of mercies which we have received since we were born, either for Soul or Body, even to the least bit of Bread, or shall to eternity (of which we could not well want any one.) Christ hath purchased of his Father for us, and yet God the Father also hath of his free grace and mercy given us, in giving us his Son. Praise God is many times working our good, when we least think upon him, as he was creating for Adam an help-meat for him, when he was fast asleep, and as much do we owe God for the Dangers from which he delivereth us, as for the great Wealth and Dignities wherewith he hath always raised us.

Now what shall we render unto the Lord our God, so good and Gracious in way of Thankfullnesse, for all these his Merits. The Contribution of Blessings require Retribution of Thanks, or will bring distribution of Plagues, neither could we possibly be unthankful, if we seriously thought upon what God gives, and what he forgives, for in Reason hath he contrived so many ways to save us, and should not we take all occasions to glorifie him? hath he done so much for us,
and

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and shall we deny him any thing that he requires of us? though it were our lives, yea our Souls, much more our Lusts: we have exceeding hard hearts, if the Blood of the Lamb cannot soften them; stony Bowels, if so many Mercies cannot melt them, was Christ Crucified for our Sins, and should we by our Sins crucifie him again? Oh let the meditation of what God and Christ hath done for us, make us do what we are able for him again; for did Christ do all this for us, and shall we do nothing for him? like labours require like gratitude. Mary Magdalen was a great Sinner, and she had much forgiven her, therefore she loved much, so should every one of us do likewise, wherefore if we have any ingenuity in us, it will make us direct all our thoughts speeches and actions to Gods glory, as he hath directed our Eternal Salvation thereunto.

But to help and further you herein, if you be willing so to do, take these few directions.

First, Let these things be neder out of the Minds, memories, and Mouths of those whom Christ hath done thus for, let

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let every one of us, say with Holy Bernard : Lord if I owed my whole self unto thee, forgiving me my self in my Creation, what have I left to pay for giving thy self for me to so cruel a Death, to procure my Redemption? which was not so cheap as my creation, great was the Benefit that thou wouldest Create me of nothing, but what tongue can sufficiently express the greatness of the grace that thou didst redeem me with so dear a price when I was worse then nothing, we are full of thy goodness : O ! let our Hearts run over with Thankfulness : and let us say with David ; O Lord what is Man that thou art so mindful of him ? What shall I render unto thee O Lord for all these thy Benefits, but Love thee my Creatour and Redeemer and become a new Creature. How can any Rational Man meditate on such unbottomed a Love, and not study and strive for an answerably, thankful, demeanour? if a friend had given us but the thousandth part of what he hath, we should heartily love him all our lives, and think no thanks sufficient : what price then should we set upon Jesus Christ, who is the life of our lives, and the Soul of our

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our Souls : Surely this should at least make us part with our nearest, dearest, and sweetest darling Sins to serve him in Righteousnesse, and Holinesse, every Day, every Hour, all the Days of our Lives, what a Brutish and Barbarous unthankfulnesse and shame, were it that God should part with his Son, and his Son with his own precious blood for us, and we not part with our sinful Lusts and Delights for him.

But Secondly, Hath Christ done all this for us his Servants? so much, and so many ways obliged to him, then let us do what we are able for him again.

1. Let us be zealous for his Glory, and take his part when we see or hear him dishonoured, for as Augustine saith, There can be no Love where there is no Zeal. Well Born Children are touched to the Quick with the Injuries of their Parents. And it is a base Wile and unjust Ingratitude that can endure the disgrace of them under whose shelter they live.

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2. Let us seek to draw others after us from Satan unto him.

3. Do we all we can to promote his Glory and Service.

4. Take all good occasions to publish to others how good God is, and what he hath done for us.

5. Let us wholly ascribe all the good we have, or do to free Grace, and give him the Glory of his Gifts, employing them to our Masters best advantage.

6. Let us (that we may expresse our Thankfullnesse unto him) shew kinnesse to his Children and poor Members, who are Bone of his Bone, and Flesh of his Flesh.

7. Abhorre our selves, for our former unthankfullnesse, and our wonderful provoking of him.

8. Hearken we unto Christs Voice

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in all that he saith unto us, and expresse our Thankfullnesse by our Obedience: Yea all this let us do, if we do it but for our own Sakes, for what should we have if we did thus serue Christ who hath done all these things for his Enemies, neglecting and dishonouring him. 'Tis true we cannot properly be said to do any thing for him, that haue all we haue from him, or if we could giue him our Bodies and Soules, they would be saved by it, but he were neuer the better for them, yet we may do these and the like things, which he accounts and rewards as done to himself.

Now these things we ought to do, thus thankful we ought to be to God, for his inestimable and unspeakable Benefits towards us. But do we thus requite the Lord? or do we what we are able for him again. O that I could say we did, yea I would we were but so thankful to Christ for all his Mercies (the least whereof is greater then all the Courtesies of Men) as we are to a friend for some one good turn. But Alas worthus a people not worthy

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the Crumbs of Christ, and our Masters
least Mercy, yea well worthy of more
Plagues, then either Tyre or Sidon;
Sodom or Gomarah, or any People
since the Creation, for as if all that
Christ hath done for us, were nothing to
move us, we are so far from being thank-
ful, from loving, and serving him, that
did we seriously think of Christs love,
and our odious unthankfullnesse, and
compare Gods goodnesse with our in-
gratitude, rightly, weighing how we
have from time to time abused his
Mercy, and those many means of grace
which he in his long-suffering hath af-
forded for our reclaiming, it would
soon make us Speechlesse like him in
the Gospel, as neither expecting par-
don, nor daring to ask it; yea it is
the unspeakable Mercy of the Lord,
that our Land hath not long since
spued us out, and that we are not at
this present lying in Hell, for where-
as God hath removed so many evils
Spiritual and Corporal; Temporal and
Eternal from us, and conferred so ma-
ny good things upon us that they are
beyond Thought and Imagination, we
have

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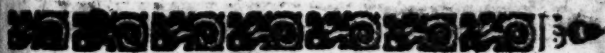
have striven to multiply offences against him, and to make them as infinite in Number as his Blessings, we have done nothing from our Infancy, but added Sin for Sin, as he hath added Mercy to Mercy, whereby our Sins are become for Number as the Sands of the Sea, and as the Stars of Heaven, may not God justly another day call heaven and earth to witnesse against us, that he would have sav'd us, yea, did woe us to accept of Salvation, saying: Turn ye, turn ye, for why will you Dye O People of *England*: But we would not be Converted nor Saved, for whereas God hath offered us a Pardon (in rendering Christ unto us upon the Condition of Faith and Repentance) even his own Son, to be a means of our Reconciliation, we are so far from accepting it thankfully, that we not onely Refuse and Contemn it, but in a manner derided the offer of it our selves, oppose the Gospel of glad Tydings, and persecute Christ in his Members, either with Hand or Tongue, or both, we are (most of us) so far

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far from being Help our selves, that we hate Holinesse in others, for if any become Religious and Conscientious, and will not for Company grievously Sin against God, Among their Bodies, destroy their own Souls, and wilfully leap into Hell fire with us? we Envy, Hate, Censure, Scoff at, Pick-Name, Rail on and slander them, that we may Discourage them in the Way to Heaven, baffle them out and make them ashamed of their Holy profession, and Religious Conberfation, and so consequently pull them back to the World, that so we may have their Company here in Sin, and hereafter in Torment: O foolish People and unwise thus to requite the Lord: Our horrid Sins are grown up unto Heaven, in regard whereof we may justly be confounded and ashamed to lift up our Eyes to him who is a Lord, so great and terrible, of such Glorious Majesty and Infinite Purity. What then shall we say to these things. Is there any Hope left for such Wile
Crea-

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Creatures as we are, pen-surely for God
both still afford us time to Repent, and
the Gospel of glad tydings both still
continue amongst us; the Ministry of
Reconciliation is Preached unto us,
and if we will at last come in with hum-
ble submission, and yeld to be governed
by the Lord Jesus Christ, and live the rest
of our days to his will, in beleiving in him
in Loving, Honouring, and obeying him,
there is no question but God will free-
ly forgive what is past, and receive us
again into his favour; which the Lord
of his Mercy grant for Jesus Christ his
sake.



F I N I S.

George Willton his Book

~~Willton~~

George

God give him grace on it to seek
Hutton and when the Books begins

to know the Lord in heaven

The above was

Received 17th of 1st mo

Wm Willton Vice of Northampton, 1500